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ABSTRACT

Four cameos that have important educational implications for Australia in the 21st century are presented. The first cameo discusses the concept of one world, emphasizing the United Nations' report "Our Common Future" by the World Commission on the Environment and Development. Second, discussed is the answer to the question: What is Australia's place in the world? Next, the educator's responsibility for the 21st century is analyzed. Educators need to take note that their profession and the ways in which it is organized are undergoing a remarkable transformation. The paper ends with comments from a child delving into the psyche of the "future's" child. Appended are 37 references. (SI)

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On Being a Professional Educator in the Twenty-First Century

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I

Introduction

It is always a difficult assignment to deliver the last, formal paper of a national conference. But this is no ordinary conference, and it is held in no ordinary year. The conference is not ordinary because the sponsoring bodies are the two peak councils for educators in Australia; if Australian education is to change and improve in the years ahead, then the responsibility will fall largely on the members of these two bodies - providing, that is, these two bodies retain the membership of Australia's key educators, and there is no certainty about that.

The Australian College of Education and the Australian Council for Educational Administration ought to include the Chief Executives of the nation's school systems, all leading Professors and academics in this field, the leading Heads of schools and the Heads of leading schools, the nation's most influential teachers, indeed the key educators of Australia. If these people are not in the ACE or the ACEA, then how credible are the organizations?

A Bicentennial year has profound symbolical significance for any nation. It has been a year both of celebration and of soul-searching. It began with a fairly light-hearted but unforgettable extravaganza held on the magnificent Sydney Harbour in January. Since then the year has had its dark sides, and it has made us do some sombre re-assessments of ourselves. In this year, then, we have been confronted by what we aspire to be for the next one hundred years.

There is for educators a third sobering factor about this particular year. The children who entered the first grade of primary education this year, 1988, if they stay on in school until they complete Year 12, will be the first cohort of students in our history who will graduate straight into the twenty-first century. Put another way, the citizens of the Year 2000 are now in our schools. Teachers even now are nurturing the Australians of next century.

So this particular carnival is over. And now as we come to the end-piece of this conference, is it to be a requiem or a reveille? It is time to look the distance in the face, that horizon "which fades forever and forever as we move". What experiences does it hold for the professional educator? At the outset of this excursion, let me lay down a few travelling rules.

> Since the future is land we have not yet traversed, noone can say for certain what the terrain is like. We can (indeed we must) make some shrewd guesses, and we must prepare ourselves for both the good and the bad. But the exercise of prediction and planning we ought

not to leave to chance or cede to others. In consequence we are bound to be speculative.

Secondly, the twenty first century is just twelve years away. Not far. But when it does come, I will be retired, and so will many of you; and there are some critically important things we must do in the decade before we reach the turn of the century.

Thirdly, I now use the term the "educator profession" rather than the "teaching profession", deliberately. It is a shift in attitude that our guild needs urgently to make. The simple fact is that now some of Australia's most influential educators are not associated with schools. Many of them are teachers, but not school teachers. Increasingly they are being hired by industry and commerce, or they are going into allied fields like industrial training, or the media, or publishing, or personnel management, or they are starting up their own consultancies. It has yet to be recognized, I think, just how wide-ranging and pervasive is the contribution which educators are now making to the development and well-being of this nation. And we too need to widen our sights.

And finally, I make no apology for speaking with some passion on this topic. On occasions, a dispassionate discourse is required, but this is not one of them. Educators are by profession futurists; it comes with the territory; we are modelling what is about to be. Except in the case of three papers, the sessions at this conference have lacked a sense of urgency. Given that we have been considering our futures as individuals (will we have a job, for example?), our institutions (now undergoing wholesale reconstruction), our country (especially its economic survival) and our children (for whom the future is often depicted as threatening), I have found the absence of passion surprising. This is an enterprise that *demands* zeal.

When you look back over this year (any year, in fact), there are high points which stand out. What have been the high points for you? It is important that we engage these images and memories for they tell us how we read significance into the ordinary events of our lives. In this paper, then, I want to deal with four cameos which have captured for me profoundly important educational implications from this Bicentennial year.

II

Internationalism; the concept of one world

In 1988, I discovered two remarkable books, which were surprisingly complementary in their messages. If you buy only one book between now and Christmas, make sure it is the report prepared this year for the United Nations by its World Commission on the Environment and Development, and titled Our Common Future (1988). It was drawn up by as distinguished a panel as this world could assemble, twenty three senior politicians and experts drawn from countries around the world - developed and developing; black, yellow, and white; from both Eastern and Western blocs; and from all the major continents. It was chaired by the Prime Minister of Norway, Gro Brundtland. It ought to be compulsory reading for every educator in the world.

The report begins with this arresting image:

> In the middle of the 20th century, we saw our planet from space for the first time. Historians may eventually find that this vision had a greater impact on thought than did the Copernican revolution of the 16th century.... From space, we see a small and fragile ball dominated not by human activity and edifices but by a pattern of clouds, oceans, greenery, and soils. Humanity's inability to fit its doings into that pattern is changing planetary systems, fundamentally. Many such changes are accompanied by life-threatening hazards.

This new reality about our world as a single, living entity, a live body with interdependent parts, is one from which we cannot escape, the report tells us. "From space, we can see and study the Earth as an organism whose health depends on the health of all is parts". While the report affirms that we do have "the power to reconcile human affairs with the natural laws (of the planet) and to thrive in the process" (Brundtland,1988: 1), it will require enlightened, creative and deliberate effort on humanity's part to bring that about.

In short, we are only now beginning to comprehend that the earth is itself a single living system, and humanity is only one component or element of it. Some of the actions of individual human beings, of institutions and of nations can therefore be described as diseases within that body, the earth. Indeed, some of the consequences of human behaviour like the nuclear arms race, ecological depradations, acid rain, the greenhouse effect, and the destruction of the ozone layer are literally cancers; they may indeed be

terminal illnesses for planet Earth unless we do something *very* quickly about them.

So the political controversy we have had this year over multiculturalism and immigration is merely a symptom of a far deeper issue. In the next decade it seems certain that the critical focus will become internationalism. Chernobyl, Bhopal, and chemical spills in the Rhine have demonstrated that what happens in one country can have an enormous impact on neighbour countries. It is no longer possible for any country (or State, for that matter) to maintain that its development plans are its own business, especially when those plans have an impact on the planet's environment. The Brundtland Report referred to "the real world of the interlocked economic and ecological systems", and goes on to give alarming details about what they call "the downward spiral of linked ecological and economic decline in which many of the poorest nations are trapped" (Brundtland Report, 1988: xi, 9).

I cannot within one paper deal with all the educational implications in Our Common Future. It covers topics like the population explosion, food security, the preservation of species and the world's ecosystems, energy generation, industrialization, and the startling growth of the world's supercities. And the report's statistics are current. As they point out, the human race can bring into being a remarkable future, but not without willpower, and not unless people like educators develop in the rising generation both the confidence and the ideas about how to bring the best to fruition. In short, it depends on whether enough people grasp quickly enough the truth that "the Earth (is) an organism whose health depends on the health of all its parts" (ibid.: 1). Let me make three observations only.

Firstly, educational implications abound in the report. Take the question of equity. The report demonstrates that one of the major pollutants on the planet is poverty. Those who are hungry and poor cut down forests and burn them for fuel. They overtill the soil and turn it into desert land. They overgraze their grasslands to eke out an existence while the population rises. They re-direct rivers and streams. So they tend to destroy their immediate environment. They then gravitate to the urban areas in search of work. They form marginal or slum suburbs and put enormous strains on the city's infrastructure - its sewerage and transport systems, its public amenities, its health and welfare, and so on. By the turn of the century, we are told, half of humanity will live in cities; three giants will be Mexico City, Sao Paulo, and Bombay (ibid,: 16, 237). "The cumulative effect...is so far-reaching," the report says, "as to make poverty itself a major global scourge" (ibid.: 28). Yet Ruth Randall in her paper pointed out that between 23 and 25 per cent of US preschool children in her sample live in poverty! On the other hand, military expenditure totals about a trillion dollars a year, and it is rising (ibid.: 7). One world. We are all implicated with

poverty. We are all affected by military priorities. Every child now in school must become acutely aware that he or she is in part responsible for the well-being of the organism, the world. Educator, take note; the future sits with us in today's classroom, and may well be dictating to us some urgent changes in our curriculum and in our schooling patterns.

My second comment is made more chilling by seeing the warships from several nations massed on Sydney Harbour for the Bicentennial sail-past. Why do we use the weapons of war to celebrate an anniversary, I wonder? We ought to be concerned about the well documented pessimism among young people today. The celebrated German theologian Jurgen Moltmann (1988: 166) claimed in a recent article that "Hiroshima in 1945 fundamentally changed the quality of human history". We now live in what he calls "the end-time", an "epoch in which we can bring about (the world's) end" on almost any day. Because of the existence of nuclear arsenals around the globe, he says, all humanity is now united in its own powerlessness. "Whoever fires first (simply) dies second" (ibid.: 161); that is all. Now that human beings have "won this power of world annihilation", they will never be able to get rid of it again (ibid.: 165). So for the first time in human history and now for ever, humanity is faced with instant catastrophe if it makes a major mistake. We live literally in the end-time.

Of course, Moltmann points out that the end-time may never arrive; but it will depend upon us. In Chinese, Ruth Randall told us, the word for "crisis" is a compound of two words, "danger" and "opportunity". We cannot afford ever again aberrations like the crusades, the conquistadors, the Jewish holocaust, a world war, or perhaps even another Falklands War, for any of those could escalate to cause the end. So what is the one quality we need to keep at bay the end-time? Hope, says Moltmann. He reminds us that the Indonesian word for hope literally means "seeing through the horizon"(ibid.: 169). The only *practical* way to avert the end-time is to commit ourselves unequivocally to "the peace, the justice, and the life of the creation" (ibid.: 170). Despair is literally lethal! Educators, take note; that is the future which is sitting in today's classrooms. Teach hope, or we die!

And thirdly, it is remarkable, though hardly surprising, that all around the globe people are at last recognizing how critically important it now is to develop the creativity in people. We can survive, but only if we take seriously our own capacity to be creative and inventive. The second book for this year was authored by the Dominican priest Matthew Fox (1983: 182) and bears the title Original Blessing. Fox's thesis is that the doctrine of original sin is a misunderstanding of the Biblical text and should be supplanted by the doctrine of original blessing. Sin is simply our inability to take full advantage of our blessing and to give birth to a new creation. He has pioneered what he calls "creation spirituality"; being made in the image of God simply means that we are co-creators; we literally make and

unmake worlds! Human beings (and God) are forever giving birth, both physically and metaphorically. Accordingly we must learn to

> redirect our capacities for generativity towards goals that are worthy of our species and are a blessing to this planet. We do not have much time left.

Yet the "powers of birthing" which we possess, he says, are as awesome as a volcano, as gentle as a tulip. We have the power to create a Trident submarine or a symphony. So, he warns,

> We need to wrestle with creativity today the way Jacob wrestled with the angel. For if we do not, our creativity will destroy us, if not in the form of nuclear war, then in the multiplication of McDonald's hamburger stands and agribusiness conglomerates, of pornographic magazines and sentimental news broadcasts.

So every one of us must ask these essential questions.

> Is our creativity to be for life or for death? For people or for profits? For justice or for forgetfulness?

Our problem has always been that we cannot be sure which is which. But for this generation of schoolchildren, for those now in our schools, it could mean life or death. Teaching for creativity, then, is no longer a coy educational objective; it may well be our salvation. In the 1990s, all across the globe, we will develop an urgency about global health, about our being in one, interconnected world. That is why the Australian Treasurer can lecture USA and the Europeans about their economies, and why Japan is offering to help ease the foreign debt of Third World countries. The bell tolls for us all.

Therefore, educators, take note; the future has put creativity, responsibility for our globe, internationalism and the fostering of hope on the curriculum agenda for the 1990s.

III

Australia's place in the world

If we are part of one world, then we need to face nationally what Wilfred Jarvis has called our "who-ness" and our "what-ness". Where is Australia positioned in this new global setting? The answer to that question was crystallized for me this year by our second cameo, the staging of the "Opera in the Outback". Ten thousand Australians travelled to the tiny town of Beltana nestling under the hazy blue escarpment of the Flinders Ranges in

South Australia's Far North. There under the sharp, black, cavernous canopy of the Inland night, by means of the ingenuity of Australian technology, transport, and catering and accompanied by one of our own State symphony orchestras, they heard one of the world's great divas, Dame Kiri De Kanawa, a visitor from a neighbour country in the Pacific and herself of Maori ancestry, sing to the stars in a startling celebration that acknowledged the beauty and magnificence of this land. It was an event to stir the national soul.

Why? Throughout this year we have been constantly reminded that the people who occupied this country before the white population settled here (usually, be it noted, against their wills) loved and identified with this empty continent. They know how to respect this land. They have a history and an identity which we ought to acknowledge and own. As the recently published Encyclopedia of the Australian People points out, only one Australian in 100 - namely the Aboriginals - can claim a local ancestry before 1788, and very few of us belong to families which have lived here for more than four generations. The rest of us are a polyglot mixture drawn from many countries. Twenty five percent of us, one in four, have a recent ancestor who was neither Australian, Irish nor British. Two fifths of us are only first or second generation Australians, and one in five of us was born somewhere else. About 8 percent of us are non-white (Bone,1988: 11).

And yet we have had this year of all years the bitter and unlovely debate about immigration and multiculturalism, which has raised not only the ugly side of prejudice in our community but also some sobering thoughts about what kind of a nation we think we are. We need to make some commitments, and very quickly. We occupy a vast continent close to a major and developing sector of the globe.

During the past few years, much has been said about the new international economic order and the effect it is having on Australia. By now, educators should realise that it forms an essential backdrop to their work, and also dictates some of the major changes now occurring in school curricula.

It seems obvious now that Australians must learn a great deal more about the Pacific and the Asian areas than they know at present. We should expect in the ordinary citizen an awareness of the geography of this region, some knowledge about its various histories (how much knowledge can we presume about the last two hundred years of Japan, China, Thailand, Malaysia, India, and Chile, for example?), an appreciation of the politics of our region, some understanding of the different languages and culture in Asia and the Pacific Rim (can we assume in Australians the same ease with the language and culture of our near neighbour nations that is taken for granted in Britain or in Europe?), and some appreciation of the religions, art, literature, music,

drama and film of the countries close to us. What do you know, for example, about the legends and the literature which have helped to create the psyche of people living in India, say, or in Fiji? How much do our children know?

About four fifths of our exports are commodities, raw materials like wheat, wool, meat and minerals. This kind of proportion leaves our country's economy vulnerable to the shifts in commodity prices around the world. The proportion obviously needs to be changed, not necessarily by diminishing our commodity exports but by adding others to the list. Australia is clearly able do better in the export of services, for example, of which educational services are one element. Australian workers may need to develop different kinds of skills before we can achieve this transformation in our earning capacity as a nation. But there will also need to be a comparable, large-scale transformation in our attitudes.

Concerning attitudes, it has taken us a long time to break clear of our convict and colonial origins, perhaps most clearly evident, firstly, in the way Australians keep turning to Governments to fix things up and, secondly, in the way we prefer to be employees of large businesses--to be salary earners, in short--rather than to be entrepreneurial and innovative, or to establish and run small enterprises. We do not seem to understand the meaning of smaller government and of less government intervention. We do not yet have an enterprise-driven culture, a mentality that encourages people to do things for themselves. Generally speaking, we prefer others to take the risks. In this region, Australians may have to develop another paradigm about themselves and about their own country. No doubt the schools will be expected to do the lion's share in transforming the attitudes of the next generation, but we should be thankful that the migrants who have come to this country in recent decades are helping us to do just that.

Australians need to have a far greater degree of sophistication about politics and political systems, about the economy, about financial affairs, about the way wealth is created and maintained, about the system of law and about forms of government. Can we assume that every citizen has a core of common knowledge about these matters?

At even a more elementary level, how much do you know about the school systems in Japan, Malaysia, or Indonesia? What are the major universities in this sector of the globe, for example?

It has always been the case that this kind of knowledge becomes common in schools before it becomes widespread in the community. Teachers and

schools always carry the burden for the change. How well are we doing, then? So, educators, take note. The curriculum will need substantial re-gearing to meet tomorrow's needs. The leading Australians of the twenty first century sit in our schools today. Do we know what to teach them?

IV

Educators' place in the world

Thus far, I have discussed the need for a new international awareness and an appreciation of Australia's place within that order of things. It is now logical to turn to the professional educators on whom will fall a major part of the responsibility for the twenty first century. Our dilemma was epitomized for me in a radio broadcast which presented me with a third cameo from this Bicentennial year.

Throughout the 1980s, Australian schools (government, non-government and Catholic) and education systems (especially the public ones) have been subjected to almost continuous restructructuring; Victoria has been a conspicuous member of the club for the past nine years. The latest re-design culminated in January of this year when a new structure came into existence requiring the drafting of some three thousand people out of previous positions into new ones. It was an awesome and complex manoeuvre.

On October 1, Victorians went to the polls to vote in a State election. Prior to that day, the public was plied in with candidates' and party views, and one interchange sticks firmly in my mind.
As I was driving to work one morning, I listened to a radio interview in which the Minister for Education, Ms Caroline Hogg, and her Opposition counterpart argued their parties' policies in education. At one point in the program, Ms Hogg listed the departmental restructure as one of the Cain Government's achievements. The new structure was now in place, she said; all that is now behind us. Presumably stability is up ahead.

It is a dramatic assertion, largely because it flies in the face of our experience over the past decade. The opposite is the norm. We have grown to expect a restructure every time a new government comes to power, or even when there is a Cabinet re-shuffle. For example:

> Do we need to be reminded of the NSW election earlier in 1988 and what followed? A retiring Director-General; a replacement made from outside the system (thereby signalling the need for change); the election of a Liberal Government, followed by the swearing in of a new Minister; the dis-appointment of the new Director-General within a matter of weeks; another Director-General appointed, this

time from inside the system; and on a one-year term. And then the State-wide agitation about the new policy initiatives, and the effective demise of the NSW Education Commission.

Or the Victorian case. The abolition of the Education Department and its replacement with a single Ministry; the appointment of a Chief Executive in place of the person Acting; then a Cabinet re-shuffle and the appointment of two Ministers to head the super-Ministry. At the election, one of those retired. In the subsequent shuffle of portfolios, there was a new Minister and the previous incumbent became a minister in charge of post-school education. If the government had changed hands, the Opposition had signalled that it would abolish the State Board of Education. In any case, since four top executive positions are effectively vacant, we can expect some important changes in personnel if not in structure.

Or consider the upheaval in the Commonwealth Education portfolio since the last election. Even without a change of government, there was the dissolution of the Schools Commission and of the Tertiary Education Commission, the creation of a super-Ministry and the new National Board for Employment, Education and Training. There followed the wholesale flight of experienced educators out of the new Department. Consider also the policy upheavals in higher education precipitated by the Dawkins Green Paper and the White Paper. And the ramifications of the Dawkins proposals for primary and secondary education have not impacted yet.

Or consider the wholesale changes to the top management of the education departments in South Australia, and especially the importation of three top managers from other States.

Or consider the new structure and the spill of top positions which has just overtaken the ACT school system. By early next year the advent of self-government for the Territory will precipitate even more change.

Stability indeed!

The fact is that upheaval is almost endemic to school systems these days, and it is important to note that it is occurring in many Western countries as much as it is in Australian States and Territories. Think of the changes foreshadowed in New Zealand in the Picot Report, or those effected by the Thatcher governmentin Great Britain in the past year, or the reforms in USA, or the reconstruction being proposed for Japan in the reports between 1984 and 1987 of the National Commission for Educational Reform.

It is of course significant that so much of the re-structuring is based on corporate management lines. School systems are borrowing from business the organizational structures which appear to give simultaneously the flexibility to operate in volatile conditions and also the means to stay in control of events. So what is driving this turmoil?

Simply this. All Western economies are in transition. Manufacturing industry and large-scale factory production are shedding labour, largely because of automation. These areas of the economy will continue to make substantial profits, of course, but they require comparatively fewer people to do it. In consequence, the balance of occupations in the workforce is changing dramatically. Whereas over forty per cent of workers were employed in manufacturing industry by the 1950s, the proportion has fallen to about one in five in the present decade (Barry Jones, 1982: 62; Hayes and Watts, 1986: 16; Bell, 1976: 578; Henderson, 1983: 32). The growth areas, the sectors in which a higher proportion of people are now finding work, are the information industries and the services sector (see, for example, Jones 1982: 65-67). It has been forecast that about four jobs in every five will soon be located in this sector of the economy. Indeed, the IBIS report Australia Tomorrow published in September 1988 counselled that

> Australia should hitch its star to the Asia-Pacific region by concentrating on tourism and exporting services such as health, education (sic), communication systems and 'business services'.... Australian manufacturing has little future (Potts, 1988: 11).

As a consequence, the organizational modes (in particular, bureaucracy) which served a factory-driven economy so well for many decades are now giving way to newer forms which suit the post-industrial state.

Educators should by now be aware that the new growth areas tend to be heavily dependent on education and training. They are the sectors in which both the older and the emerging professions are located. They are the sectors characterized by increasing specializations which require post-school training and a credential as the passport to practise. It is hardly surprising, then, that, at the transition point from an industrial to a post-industrial economy, education is under such intense pressure. Education is itself an integral part of both the boom sectors, namely information and (human) services; and in addition the education sector determines whether a country is able to upgrade the general capacity of its entire workforce so that it can cope with the occupations that are basic to success in the new economic conditions.

So an almost universal two-pronged policy in Western nations is to increase retention rates in secondary education, and to widen the range of post-

school training courses. A second outcome, one we should have expected, is that education systems and individual schools are being forced to adopt the fluid, entrepreneurial, organizational patterns which characterize the new growth areas of the economy. We should note in passing that schools (but not necessarily school systems) are already expert in these forms; they could well become models to copy.

So educators ought to be aware of the implications when school systems adopt the corporate management strategies derived from the cutting edge of the economy. In a celebrated article in the Harvard Business Review of October 1983 which reported his research into the world of corporate leaders, Robert Jackall warned about the shifting sands on which these people try to walk. The rules for success are very problematic. He began his research with the assumption that organizations were rational and fairly predictable. What he discovered was quite the opposite (quoted in Robinson 1984: 23-4):

> Corporations are quite unstable organizations. Mergers, buyouts, divestitures, and especially 'organizational restructuring' are common-place.... Noone is ever quite sure, until after the fact, just how the pyramid will be put back together.

In fact, they are "moral mazes" and sometimes sinister in their effects. The paradigm about organizations is itself being transformed, he discloses, and we must see them "against the background of the great historical transformations, both social and cultural" which are now taking place.

So educators ought not to look any more for artificially manufactured stability in the schools or education systems in which they work. In fact, it is highly likely that the structuring and restructuring will just go on, constantly, throughout the 1990s. The organizational forms being described by such writers as Toffler (1985), Deal and Kennedy (1982), Charles Handy (1978, 1985, 1986), Naisbitt and Aburdene (1985) and Tom Peters (1986) all suggest a kind of Copernican revolution which signals the end of bureaucracy as we know it. Terms like privatization, corporatization, downsizing, entrepreneurship and strategic thinking are not merely buzz words; they indicate a new way of imaging organization. It is what Auletta (1986) in his book about the fall of the giant Lehmann Brothers firm calls 'the passing of a way of life."

The implications for educators are profound. You may never know who is in or out of the power structure. A change of government or of Minister could bring immediate changes. The tradition of a "permanent head" to the education system may pass. Political appointments may become regular; certainly there will be contract terms in the posts. And the career line of the professional educator, indeed of the classroom teacher, may take on a

quite new meaning. It will be hard for some teachers to live with this transformation, for they have become used to upward mobility within the one, relatively stable system, as though it is a place in which they can reliably invest their whole working life. Only a small proportion of enterprising and courageous teachers have so far chanced their fortunes by hopping from system to system, from government to non-government and back to government schools, or chased professional enrichment by crossing organizational, occupational and political boundaries. Be warned. Stable hierarchies may be a thing of the past, and perhaps it does not matter, if ours is a genuine profession.

So what kind of a career emerges for the professional? Tom Peters, one of the authors of the best seller In Search of Excellence (1982), has in his most recent book (Thriving on Chaos, 1987) tried to demonstrate the extent of the changed thinking about organizations. He talks of a "necessary revolution" which "challenges everything we thought we knew about managing" (Peters, 1987: xi). One of his injunctions is "to forget bigness", what he calls our "penchant for giantism" (ibid.: 13). Some firms and managers *are* thriving, he points out, and

> the winners increasingly share common traits. Most pronounced is the specialist producer of high value-added goods or services, or niche-creator, which is either a stand-alone firm or a down-sized, more entrepreneurial unit of a big firm (ibid.: 23).

Charles Handy (1985 : 389-412) has also spelt out in detail some of the aspects of the new organization. They include the following:

> There is increasing emphasis on generalist (rather than specialist) skills; the new organization requires adaptable people who can turn their hands to several tasks and who view the organizational and professional world more globally than the narrow specialist.
>
> Hierarchy and status are giving way to collegiality and co-ownership. All workers have a stake in their company, not merely those who put up the money in the first place.
>
> Staff are not property. The company does not own them. They are partners, not inferiors. In the same way, it is becoming fallacious to talk as though someone owns the company; every person who joins it 'owns" part of it, and invests some of themselves in it. In short, the staff are stake-holders rather than "employees".
>
> Whereas a wage usually signifies that a person is paid for the time he or she gives to the company, the new mode is that you are paid

for a service rendered. A fee for service replaces being paid just for turning up at 9 o'clock. So contracts are replacing salaries.

Equipment and machinery are not simply capital. Rather, they are the means to extend the capacity of the people who work in the firm. In short, they are tools, not just machines. And this distinction is heightened by the advent of information technology which has enabled firms to shed many of the positions once occupied by middle management.

The kind of organization has been variously described as a constellation, as a federation, as atomized, as dispersed, as a "membership organization" (Handy, 1978: ch. 9). It is described well by Toffler in his book called The Adaptive Corporation (1985). There is a relatively small, lean, core or headquarters staff which handles what he calls "framework functions", like coordination, maintenance of standards, and strategic planning. The rest of the firm's activities are modularized and contracted or franchised out to satellite units or subsidiary firms who supply services or components for a negotiated fee.

With these ideas as premises on which to work, the shape of organizations and the way they operate have been transformed. Education systems seem to be running in the slipstream without always understanding the reasons for the changes. But the new forms are entirely consistent with the moves to treat schools like free-standing entitities working within boundaries set down by the centre. And the move in Victoria to set up School Support Centres is also consistent with the new mode.

So the description of school systems given by Don Watts at this conference is consistent. He spoke of a "a de-regulated network of schools" having a "new logic" and a new structure. He spoke of "benevolent centralism", the kind of organizational mode where the centre controls the limits of funding and imposes quality controls, but then "devolves responsibility with trust". Why, he asked, should "State-funded" automatically mean "State-run"? Wilfred Jarvis also gave a similar picture, pointing out that large enterprises were paring down their central or core staff, BHP from about 900 to ninety and CSR from around 500 to about one hundred. Educational organizations, sometimes against their wills and against union wishes, are now tending to go the same way.

The time will soon come, too, when groups of teachers will band themselves into professional teams and lease themselves to schools or colleges, thereby avoiding the disabling tangle of big career structures, allowing them to negotiate a market price for their services, and giving them the option of accepting many and different assignments without prejudicing their professional status and career.

The school as an enterprise.

In any case we now have a better appreciation of what the local school is and of the role of its Head. If you aggregate

> the salary bill in any normally sized school of, say, about forty staff members,
> the capital value of the buildings and equipment,
> the costs of maintenance and supplies,
> and its other recurrent expenditures,

it becomes immediately apparent that you are looking at a multi-million dollar enterprise. Compare its investment value and its financial turnovers with those of any other business in the area and you discover that the school is usually the largest business enterprise in town. Certainly in any country town or suburb, the school is that municipality's biggest company. As well, it usually occupies the largest piece of real estate in the locality. So the managers of these enterprises should be esteemed for what they really are. They are not "middle management"; they are not subordinate parts in a big bureaucracy. Instead, School Principals are among the most highly skilled and qualified executives in the community. Furthermore, the firm they run is usually much more complicated than any other local business, largely because its purposes are more complex, more public, and more politically sensitive. The school directly affects a far larger slice of the community than any other enterprise, and by its very nature it requires the delicate exercise of human relations, not merely among the enterprise's own staff but also with a large, very particular, and highly volatile set of customers or clients.

To summarize, then. Educators need to take note that their profession and the ways in which it is organized are undergoing a remarkable transformation, and that the process is in no way completed yet. Turbulence and not stability are likely to be part of the educational milieu throughout the 1990s. Welcome to the profession's future!

V

I am the Future's child

I began this paper with the observation that the Bicentennial year has brought some sobering realities to the attention of professional educators. Within the next decade it is certain that internationalism will become an issue, if only because the survival of planet Earth depends on our making a paradigm shift in the way we view our world. For that reason, too, Australians will have to reconstruct their ideas about their own nation and where it fits into the scheme of things. We are a colony of England no longer.

It is also self-evident that the educator profession itself will undergo something of a Copernican revolution in the 1990s, and many of the things we have taken for granted - like the shape of Education Departments, and the familiar career paths - will be radically transformed. Stability and certainty we must not look to have. In fact, education is one of the major tools whereby structural shifts will be engineered in the wider society beyond school.

So the 1990s contain wild and undiscovered territory, but that fact must not deter us. For unless we develop creativity in the next generation, give them the skills to succeed, and imbue them with a fierce hope about themselves and their world, then we have already entered the end-time!

And so we come to the fourth and final cameo. What about the children who are now in our schools? In May of this year, indeed in the same week in which the new Parliament House was opened, the Australian Primary Principals held their national Conference in Canberra. That meeting clarified for me how fundamentally different is likely to be the psyche of the future's child, that person who will go from school straight into the twenty first century. In particular, Archdeacon Alan Nichols, who has been Director of the Anglican Church's international project on Family and Community, presented a paper which drew on the findings of the project and which showed some of the developing trends in families around the world; the discussion which followed was creatively disturbing. The picture has been added to in the papers at this conference.

I can therefore think of no more appropriate way to end this paper than by letting one of those students speak to you.

My name is Juanita. I am in Year One.

The future you talk about is the present for me.

By law, I will have to stay at school until I am 18, unless I complete Year 12 before that age.

I won't be in school six hours a day. I'll do a lot of my study in non-school locations with my lap-top computer.

In fact, I am not sure what you mean when you talk about "classrooms" and "class sizes".

I know I will have to study history, and things like the Vietnam War and the American Presidents called Carter and Reagan. But to me that was long time ago.

For the whole of my life, Mr Hawke has been the Prime Minister of Australia.

Australia is part of Asia and the Pacific. I will spend several of my holidays in China, and I will also visit South America. My Dad works for a Japanese firm and he will take Mum and me to Tokyo several times. So we speak Japanese and Chinese at home.

I don't like Europe much and I don't know much about it really. All I I know is that the French are our enemies, because of what they are doing in the Pacific.

There is a 50 percent chance that Mum and Dad will separate and remarry while I am still at school. So I have learnt not to trust people too much. Anyway, I won't grow up with my natural brother and sister, nor with both my natural parents. Many of my classmates don't know their grandparents because of the way their parents have blended their families.

You, my teachers, are becoming more important to me because my family is becoming less important.

But I and my friends need mentors, adults who will give their time to us. Will you be one of them?

I will change jobs seventeen times (it has been estimated) during my life. At least three of those changes will be major ones. Someone told me I may be allowed to work only three days a week.

When I grow up, I know I will be working alongside Chinese and Indians, because they will make up more than half the population of the world I live in. They are advanced countries now.

By the time I am 30, ninety percent of the world's population will live in big cities. There are a lot more black people than white people everywhere because ninety percent of the children born while I am in Primary School live in Africa and Asia.

I don't like Shakespeare, and I don't know who Wordsworth and Milton are, but I am looking forward to learning about Indonesian shadow puppets and reading the Buddhist texts of India. We have been set the Greek Tragedies for study.

Twenty percent of my age-group are going to live to be a hundred. So I will probably still be alive in 2078. Can you even imagine what 2078 will be like?

I will have to learn a lot of things which you didn't have to know about. Please don't make me learn what you had to learn. It could just waste my time.

Please train me in "higher order thinking".

And please realise that if you spend money on my education, it will cost much less than if I am unemployed, or in prison, or on welfare.

And anyway, my world is different. The biggest city in the world is now Mexico City, not London or New York, or even Tokyo. Mexico City has a population twice that of the whole of Australia. And the next biggest city is Sao Paulo.

According to Professor Jonathon Anderson (1988), I am a two-channel learner. I learn as many things from television as I do from you. Every year I watch about 1400 hours of TV and I see 20,000 commercials. They tell me what I should value, what I should eat and what sort of behaviour is acceptable. Anyway, I spend more *time* with TV than I do with my teachers.

And I am being encouraged in many incidental ways to spend less time with books.

So do you know what to teach me? Do you know what I need to learn? And do you know *how* to teach me?

But I am anxious about my family, about my town, about the world.

Please be gentle with me. I have dreams about my future, just as you do.

Please make me confident about my world. I want to be courageous, and also creative.

Please give me hope.

My name is Juanita. I am the future. I will live as an adult in the twenty first century. And I am sitting in your classroom *today*.

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